THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840].

*"Pray always, and I will pour out my Spirit upon you, and great shall be your blessing; yea, even more than if you should obtain treasures of earth and corruptibleness to the extent thereof"* (D. & C. 19: 38).

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## INTERESTING EXPERIENCES OF A "MORMON" CONVERT.

ELDER C. M. NEILSON, a prominent attorney residing in Salt Lake City, has sent us a brief account of his conversion to "Mormonism," also an interesting bit of missionary experience. He says:

My parents joined the Church of Jesus Christ of Latter-day Saints in Christiania, Norway, in the year 1860. As soon as the news reached the ears of my father's employer he promptly dismissed my worthy sire. This was but the beginning of a series of similar dismissals, which brought great hardships to the family. Indeed, so hard was our lot that at times we were destitute of food and had to go to bed hungry. But notwithstanding these trials, my parents never evinced the least regret for having cast their lot with a people who were "everywhere spoken against."

I was now ten years of age, and it was decided that I should leave school and go to work, so as to help provide bread for the family. The commandment which the Lord had given to parents—to teach their children the principles of the Gospel, also to pray and to walk uprightly before the Lord—was faithfully kept by my mother. It was her earnest desire that I be baptized and confirmed a member of the Church; but I hesitated, fearing that if I were to do so I would share the same fate as my father—lose my job.

One day, when I had arrived at the age of sixteen years, my employer asked me if I had been confirmed in the State (Lutheran) Church. On receiving a negative reply, he told me I had better get confirmed, otherwise he would be under the necessity of dismissing me, as he didn't want heathens in his service. I told my

mother that evening the option that had been given me. She told me the State church was a man-made institution, that many of its doctrines were entirely contrary to the teaching of Christ and his apostles, and, such being the case, it was not the true fold nor its ministers true shepherds. She advised me to carry my case to the Lord, and assured me that if I would pray to him in sincerity of heart, he would point out to me, by his Holy Spirit, the course that I should pursue.

As I sat alone the following Sunday afternoon, my folks having gone to meeting, I began to reflect on my condition. I remembered the advice that had been given me by my mother a week before, and decided to follow it. I locked the door, and for the first time in my life knelt down and began to pray to my Heavenly Father. I had always bowed in prayer with the family, but had never prayed alone. I was thoroughly in earnest. I appealed to the Eternal Father just as a child appeals to his earthly parent, the substance of my prayer being: "Lord, what wilt thou have me to do?" I cannot describe what followed; all that I can say is this: The Lord convinced me as thoroughly as if he had spoken to me by his own voice that it was his will that I should become a member of the Church of Jesus Christ of Latter-day Saints. I arose from my knees with a burning desire in my heart to be baptized, a desire which was gratified a few days later—March 2nd, 1872. The step cost me my job, but I succeeded in finding another.

The following spring Apostle Erastus Snow, President Knute Peterson, of the Scandinavian mission, and Brother Anthon H. Lund, his clerk, came to Christiania to attend conference. At the close of the Sunday morning meeting I, with others, was standing at the door of the hall. As President Peterson was passing out he caught sight of me, and drawing me to him he said to the president of the conference: "Elder Weiby, send this boy on a mission." President Weiby looked surprised. He told President Peterson that I was only sixteen years of age, and that I had been a member of the Church only a short time. "That makes no difference," said President Peterson; "send him." So President Weiby ordained me a teacher and set me apart as a local missionary. Later he ordained me a priest, and sent me to labor in the Arendals branch, on the west coast of Norway.

From there I went to Risor, where I took up my labors alone. I went out into the country, commenced distributing tracts from house to house, at the same time seeking for places in which to hold meetings. A farmer granted me permission to conduct a service in his home. I went among the people, told them about the meeting, and invited them to attend. They asked me who the preacher was, and when I told them they smiled.

In the evening, when the meeting time arrived, the house was filled with people, many of them having come, I believe, out of curiosity—to hear the boy preacher. I stood outside, trembling,

afraid to enter. I went off by myself and prayed with all my heart to God to strengthen me, and to help me, by his divine Spirit, to deliver the message I had been sent to bear. Fear was taken from me, and with full confidence in the Lord, I returned to the house and opened the meeting by reading a hymn, not being able to sing. After offering the invocation, I began to expound the first principles and ordinances of the Gospel, supporting them with Scriptnre qnotations which came to me as fast as I was able to nse them. The people were astonished at the liberty with which I spoke; I was equally astonished. It was the Lord's doing; it was marvelons in onr eyes, and to him I then, and now, gave thanks and praise.

At the close of the meeting a number of people came to me, asked me where I had been trained for the ministry, and requested me to hold another meeting the following evening, which I willingly consented to do. I was elated over my snccess, and looked forward to a repetition of it at the next meeting; but I was doomed to disappointment. I did not seek the help of the Lord as I had done before, and because of this he left me to myself, and the resnlt was failnre. The people were greatly disappointed; I was more so, and when I fonnd myself alone I prayed to the Lord for forgiveness—for attempting to proclaim his Gospel without asking for his divine assistance—and promised him that I would never again pnt my trnst "in the arm of flesh."

Some time after this I was appointed president of the Arendals branch. In order to open a door for the Gospel in Lanrvik, a city of abont fifteen thonsand inhabitants, I went there. I was alone, an entire stranger, and had very little money. My first bnsiness was to find a place to stay. At a home. on the outskirts of the city, I enqnired if I could get entertainment for the night. The man of the honse said he would willingly take me in bnt his family had scarcely enough bedclothes for themselves. I was very tired, so I told him I would feel thankful if he would let me sleep on the floor. He gave me permission. When the time came for me to retire, I took some kindling wood, made a pillow of it in a corner of the room, and, with my overcoat spread over me, lay down to rest. This was my bed each night for two weeks, and, while my body ached, I felt thankful, remembering that the Master I was serving, the Creator of heaven and earth, did not, at times, have "a place to lay his head."

I went from house to house, hoping and praying that I might find some who would lend a listening ear to the glad tidings I had brought them; but the minds of the people were so poisoned with falsehoods concerning the Latter-day Saints that I was unable to make any headway whatever. I was mocked and ridiculed, and was often told to "go home and go to school." The little money I had brought with me was almost exhansted, and I was under the necessity of living on dry bread and water.

Becoming greatly discouraged, I decided to quit the mission field and go back to my parents. But how was I to get back? I had no money with which to pay my passage. While sitting thinking the matter over, I felt impressed to go to the woods and lay my case before my Heavenly Father. I did so, and after I had prayed with all my heart I felt as if a great burden had been lifted from my shoulders. I felt the Lord was with me, and the consciousness of his divine presence roused my drooping spirits, gladdened my heart, and created in my soul a determination to stay at my post, perform my duty to the best of my ability, and leave the result in the hands of the Lord.

I returned to the city, and as I walked along, trying to decide where to commence my labors, I heard a voice, as of someone just behind me, saying: "Go back; turn up the first street on the left, and call at the first house." I believe I was as much surprised as Philip was when he heard the voice from heaven telling him to go to Gaza, where he found an Ethiopian, an earnest seeker after truth, whom he converted and baptized. I obeyed the voice of the Spirit and went to the house. I knocked three times before I received an answer. Then the door was opened by a woman, who asked me in a kind tone of voice what I wanted. I told her that I was a servant of the Lord, sent by him to preach the Gospel to the inhabitants of that city. The good woman seemed as greatly surprised as I was a few moments before when I heard the voice. She invited me in, and as I entered a large room I saw a number of chairs placed in a circle. Speaking for the family the woman said: "We are seeking truth, Gospel truth, and have set apart this day as a day of special prayer. We were so engaged when we heard you knocking at the door. It would seem that the Lord has heard our petitions and has sent you in answer to them. We are ready to listen to you."

I stood almost dumbfounded. I did not know what to say. The thought came to me that if I were to tell them that I was a "Mormon" missionary they would order me out of the house. I decided to start with Christ and his apostles, which I did, laying special stress on the treatment they received at the hands of those who were ignorant concerning them and their mission. Then I explained some of the principles and ordinances which the Messiah had laid down for the salvation of mankind. I next showed how the world had departed from the primitive Christian faith, after which I told the family about the restoration of the Gospel through the Prophet Joseph Smith.

The readers of the *Star* will be pleased to hear that the entire household embraced the Gospel and gathered to Zion, where they established themselves among the saints of God.

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"EVERYTHING is beautiful when you see it from the right perspective."—EMERSON.

## A PRINCE OF BELIEVERS.

W. A. M.

On the ninth day of February, in the year eighteen hundred, there was born at Tunbridge, Vermont, U. S. A., one of the noblest characters of this or any other dispensation. I refer to Hyrum Smith, brother of the Prophet Joseph, and father of the late President Joseph F. Smith. Hyrum Smith was a godly man. Concerning him the Lord said in a revelation which he gave to Joseph the Prophet, January 19th, 1841: "And again, I say unto you, blessed is my servant Hyrum Smith; for I, the Lord, love him because of the integrity of his heart, and because he loveth that which is right before me." At the time of his death the *Times and Seasons* said: "He lived so far beyond the ordinary walk of men that even the tongue of the vilest slanderer could not reach him."

While all manner of evil has been spoken against Joseph Smith, as was against the innocent Saviour, I have never heard anything but good spoken concerning his brother Hyrum. To the memory of this devoted servant of the Lord a magnificent monument was erected in Salt Lake City Cemetery a few years ago.

In the spring of 1820 Joseph Smith made the solemn announcement that in answer to earnest, fervent prayer, offered up in a grove near his home, he was given a glorious vision, in which he beheld the Father and the Son, and received instructions from them concerning a great and marvelous work which they had for him to do, namely, to restore the ancient faith and re-establish the Church of Christ on earth.

Joseph Smith was between fourteen and fifteen years of age when he received this heavenly manifestation, and his brother Hyrum was between twenty and twenty-one. No one knew Joseph Smith better at this time than did this elder brother of whom I speak, and no one was better able to judge of the truth or falsity of Joseph's declaration than he. Now, how did Hyrum Smith treat his brother's testimony? He believed it with all his heart, yes, just as firmly as if he himself had been the recipient of the heavenly manifestation. No man ever had greater confidence in the words of his fellow-man than Hyrum Smith had in the story told by his younger brother—the story of the wonderful vision vouchsafed to him in the grove. This story was the burden of Hyrum Smith's preaching all the days of his earthly ministry.

At the end of three years Joseph made another startling declaration—that he had been visited by a heavenly messenger, who had revealed to him the existence of the plates of the Book of Mormon. Four years later Joseph announced that he had received the plates, but had been commanded not to show them to anyone except to a few chosen witnesses.

Seven years had passed since Joseph had first told of the remarkable manifestation he had received in the grove. All this time his brother Hyrum was in close touch wth him; he knew the manner of life he had lived. And what had that knowledge done for him? It had, if anything, increased his faith in Joseph. He did not question his statement, no, not for a moment, but accepted it as if it had been made to him by an angel from heaven. And because of his faith in the words of his brother, he was chosen as one of the eight witnesses to bear testimony to the divine authenticity of the Book of Mormon. These men declare with words of soberness that Joseph Smith showed them the plates; that they saw the engravings on them; that they hefted the sacred record, and that as many of the leaves as had been translated they handled with their hands. Not one of these witnesses ever denied his testimony.

It was no light thing for these men to attach their names to that paper. They knew what Joseph Smith had suffered for the testimony he had borne, and they must have known that as soon as their testimony appeared in print it would bring upon them the scorn, derision and hatred of those who had arrayed themselves against the work which the Prophet and his associates were laboring hard to establish. Yet not withstanding the consequences which they, undoubtedly, felt would follow, they suffered their testimony to go forth.

Hyrum Smith was, as I have said, one of these witnesses, and, knowing the character of the man, I am thoroughly convinced that he would never have signed his name to the document above referred to if he had not seen and handled the plates of the Book of Mormon.

In the month of May, 1829, Joseph made the announcement that he and Oliver Cowdery, in answer to a petition which they had offered up to God, beseeching him to enlighten them concerning the ordinance of baptism, were visited by John the Baptist and received from him the Aaronic Priesthood, which gave them authority to preach the Gospel and to baptize repentant believers for the remission of their sins. Not the slightest doubt entered the mind of Hyrum Smith when he heard this solemn declaration; he believed with all his heart the testimony of Joseph and Oliver. He applied for baptism, and was baptized in the Seneca Lake by his prophet-brother.

The following month Joseph announced that he and Oliver had been ordained to the Holy Apostleship, under the hands of Peter, James and John, and that they now had authority to lay on hands for the imparting of the Holy Ghost, also to re-establish the Church of Christ on earth. Believing firmly that Joseph spoke the truth, Hyrum expressed a desire to be made a partaker of the heavenly gift, which was conferred upon him. In due time he was confirmed a member of the Church; he was ordained to the priesthood, and

in 1837, at a conference held at Far West, Missouri, was appointed second counselor to his brother, the Prophet Joseph. In 1841 he was called by revelation to succeed his deceased father as Patriarch of the whole Church, which office he held at the time of his martyrdom, in 1844.

During the thirty-one years that had elapsed since Joseph made the announcement of his first vision, Hyrum had heard everything that is vile spoken against the Prophet, but it had failed to move him. His confidence in and love for Joseph never wavered in the least; he was as thoroughly convinced that Joseph was a Prophet of God as he was that Jesus is the Christ. No man ever had greater love for his brother or his friend than Hyrum Smith had for his brother Joseph; indeed, it was his love for Joseph, and for the Gospel which he taught, that cost him his life.

Now, the fact that this godly man knew his brother intimately for more than thirty years; the fact that he loved him with all his heart, and to his latest breath revered him as a Prophet, Seer and Revelator of the Most High, is to me strong, convincing evidence that such indeed, he was and is.

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## THE SECRET OF LIFE.

The mountains of the sky ride down
  Toward the setting sun,
A wind bestirs the thoughtful trees,
  Another day is done.

Oft had I pondered in my mind
  The secret of our worth:
Why some men's deeds die with the day,
  And some outlive their birth.

Then, as I watched the setting sun,
  I heard a whispering tree—
"A man may live his life in terms
  Of God's Eternity."

B. D. Martin.

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Never borrow money from a friend. You can utilize him to better advantage in other ways.

What God may hereafter require of you, you must not give yourself the least trouble about. Everything he gives you to do you must do as well as ever as you can, and that is the best possible preparation for what he may want you to do next. If people would do what they have to do, they will always find themselves ready for what comes next.—George Macdonald.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

ORSON F. WHITNEY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, AUGUST 24, 1922.

## EDITORIAL:

### THE POWER OF SEERSHIP.

"SEER" and "Prophet" are terms used interchangeably, and for this reason many suppose them to signify one and the same thing. But this is incorrect. One can be a prophet without being a seer. The prophetic gift is great, but the seeric gift still greater.

Such men as Emerson, the American philosopher, and Tolstoi, the Russian sage, are sometimes referred to as "seers," those who so designate them evidently taking the view that the power to think profoundly and to express wise and intelligent opinions, especially on the future, constitutes seership. It is in this sense that the term "vision" is so much used at the present time. But a great thinker is not necessarily a seer, though a seer is very apt to be a great thinker. Joseph Smith was both. Not so, Ralph Waldo Emerson; not so, Count Leo Tolstoi. They were great thinkers, great philosophers; but there is nothing in the life-work of either to indicate that he possessed the powers of a seer.

A seer is one who sees. But it is not the ordinary sight that is meant. The seeric gift is a supernatural endowment. Joseph was "like unto Moses;" and Moses, who saw God face to face, explains how he saw him in these words: "Now mine own eyes have beheld God; yet not my natural, but my spiritual eyes; for my natural eyes could not have beheld; for I should have withered and died, in his presence; but his glory was upon me; and I beheld his face, for I was transfigured before him." Such is the testimony of the ancient Seer, as brought to light by the Seer of Latter-days.

Let it not be supposed, however, that to see spiritually is not to see literally. Vision is not fancy, not imagination. The object is actually beheld, though not with the natural eye. We all have spirit eyes, of which our natural or outward eyes are the counterpart. All man's organs and faculties are firstly spiritual, the body being but the clothing of the spirit. In our first estate, the spirit life, we "walked by sight." Therefore we had eyes. But they were not our natural eyes, for these are not given until the spirit tabernacles in mortality. All men have a spirit sight, but all are not permitted to use it under existing conditions. Even those thus privileged can only use it when quickened by the Spirit of the Lord. Without that, no man can know the things of God, "because they are spiritually discerned." Much less can he look upon the

Highest unspiritually, with carnal mind or with natural vision. "No man"—no natural man—"hath seen God at any time." But men at divers times have seen him as Moses saw him—not with the natural but with the spiritual eye, quickened by the power that seeth and knoweth all things.

The seeric faculty, possessed in greater degree by some than by others, is the original spirit sight reinforced or moved upon by the power of the Holy Ghost. By this means certain persons, peculiarly gifted and sent into the world for that purpose, are able, even while in the flesh, to see out of obscurity, "out of hidden darkness," and behold the things of God pertaining both to time and to eternity. Joseph Smith possessed this ability—this gift, but it was the Spirit of the Lord that enabled him to use it. By that Spirit he beheld the Father and the Son; and by that Spirit, operating through the same marvelous gift, he translated the cryptic contents of the Book of Mormon.

The reputed method of translation was as follows: The Seer, scanning through the "interpreters" (Urim and Thummim) the golden pages, saw appear, in connection with the strange characters engraved thereon, their equivalent in English words. These he repeated to his scribe—Oliver Cowdery most of the time—and the latter wrote them. It was a peculiarity of the process that, until the writing was correct in every particular, the words last given would not disappear; but on the necessary correction being made, they would immediately pass away and be succeeded by others.

The greater part of the Book of Mormon was translated at Harmony, Pennsylvania. During their sojourn in that little village, Joseph and his friend Oliver suffered considerable annoyance at the hands of mischievous persons, who, deeming their work an imposture, seemed bent upon making their situation as disagreeable as possible. Hearing of this, and desiring to end the petty persecution, and help along the sacred task to which the two young men were devoting themselves, Peter Whitmer, Sr., a farmer of Fayette, Seneca County, New York, sent his son David with a team and wagon to bring Joseph and Oliver to the Whitmer home.

"When I arrived at Harmony," says David Whitmer, Joseph and Oliver were coming towards me and met me at some distance from the house. Oliver told me that Joseph had informed him when I started from home, where I stopped the first night, how I read the sign at the tavern, where I had stopped the second night, etc., and that I would be there that day before dinner; and this was why they had come out to meet me. All of which was exactly as Joseph had told Oliver; at which I was greatly astonished." It was at the Whitmer farmhouse, in Fayette, that the Church was organized, April 6th, 1830.

Another instance of Joseph's use of the seeric gift connects with the occasion of his arrival at Kirtland, Ohio, where the Church, at

an early day, established its headquarters. A few months prior to that time, Oliver Cowdery and three other Elders, on their way to preach the Gospel to the Lamanites, or Indians, had tarried for a season at Kirtland, where they converted a number of the white dwellers in that region. Among these were Sidney Rigdon, Newel K. Whitney, and others who became prominent in the "Mormon" community. The Saints in Ohio, learning that the Church would probably move westward, began to pray for the coming of the Prophet.

The prayer was soon answered. About the first of February, 1831, a sleigh, driven into Kirtland from the East, drew up in front of the mercantile store of Gilbert and Whitney. A stalwart young man alighted and walked into the store. Approaching the junior partner and extending his hand cordially, as if to an old and familiar acquaintance, he saluted him thus: "Newel K. Whitney, thou art the man!"

The merchant was astonished. He had never seen this person before. "Stranger," said he, "you have the advantage of me; I could not call you by name as you have me."

"I am Joseph the Prophet," said the stranger, smiling. "You have prayed me here, now what do you want of me?"

Joseph Smith, while in the State of New York, had seen Newel K. Whitney, in the State of Ohio, praying for his coming to Kirtland; and therefore knew him when they met. The purpose of this vision, in all probability, was to pave the way for a meeting between the Prophet and the man who was to have the honor of entertaining him during the first weeks after his arrival in Ohio.

It was by this power that Joseph Smith and Sidney Rigdon beheld that wonderful vision of the three glories, celestial, terrestrial and telestial, found recorded in the Doctrine and Covenants, Section 76; and by it also came to Joseph Smith and Oliver Cowdery those marvelous manifestations described in Section 110 of the same sacred volume.

All this by the power of seership—all this and more; for many other instances might be cited. But these will suffice to show the nature of this rare and precious gift, and the manner of its exercise by the mighty Seer and Prophet of the Last Dispensation.

O. F. W.

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Arthur Brisbane says that recently while traveling on a railroad train from one newspaper office to another, he saw cars loaded with hogs pass on their way to the slaughter house. "One small hog," says Mr. Brisbane, "is rubbing his neck against the rough edge of the car door, squealing and biting another trying to get his place. If he knew what is coming to that neck very soon, he would not bother about scratching it. Perhaps if we knew what is coming to us before long, we should stop biting at each other."

## THE ETERNITY OF SEX.

Dr. James E. Talmage.

We affirm as reasonable, scriptural, and true, the eternity of sex among the children of God. The distinction between male and female is no condition peculiar to the relatively brief period of mortal life; it was an essential characteristic of our pre-existent condition, even as it shall continue after death, in both the disembodied and resurrected states.

That birth, or even its antecedent, conception, nowise marks the creation of a being who before that event did not exist, is abundantly attested by the revealed word; it is definitely shown that every child born to earth lived as an individual spirit in the primeval worlds.

There is no accident or chance, due to purely physical conditions, by which the sex of the unborn is determined. The body takes form as male or female, according to the sex of the spirit whose appointment it is to tenant that body as a tabernacle formed of the elements of earth, through which means alone the individual may enter upon the indispensable course of human experience, probation, and training. In the first chapter of Genesis, verse 27, we read: "So God created man in his own image, in the image of God created he him; male and female created he them." The next chapter (read verses 4-7) makes plain the fact that the placing of man upon the earth was an event subsequent to the creation noted above; for we are expressly told that "the Lord God had not caused it to rain upon the earth; and there was not a man to till the ground."

The fact of this dual creation, first spiritual and second temporal, is set forth with somewhat greater plainness in a revelation to Moses: "For I, the Lord God, created all things, of which I have spoken, spiritually, before they were naturally upon the face of the earth. . . . And I, the Lord God, had created all the children of men; and not yet a man to till the ground; for in heaven created I them; . . . And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. . . . Nevertheless, all things were before created; but spiritually were they created and made according to my word" (Pearl of Great Price, p. 12).

These Scriptures attest a state of existence preceding mortality, in which the spirit children of God lived, doubtless with distinguishing personal characteristics including the distinction of sex, for "male and female created he them," spiritually, "before they were [created] naturally upon the face of the earth." It is plain that this spiritual creation of mankind embraced the entire human family and not alone the pair ordained to be the first

mortal parents of mankind; for it is expressly stated that "the Lord God had created all the children of men" before a man had been placed upon the earth "to till the ground," even before the earth was tillable or capable of supporting the vegetation necessary for human food.

The continuation of individual existence beyond the grave is even more abundantly declared, though perhaps not more specifically attested, in Scripture than is the fact of antemortal life. All Christendom professes belief in life after death, and accepts to some degree, though not infrequently in distorted form, the doctrine of the resurrection. The Church of Jesus Christ of Latter-day Saints proclaims the plain, simple, uncorrupted, scriptural truth of a literal resurrection of the body, by which the spirit that has been disembodied by death shall again be clothed with a tabernacle of flesh and bones identical in form with the body that was laid down. This comprises as a necessary condition the continuation of the individual existence of the spirit, as a separate and distinct being, intelligent and progressive. The literalness of the resurrection is explicitly taught by Alma, a Nephite prophet, in the forceful declaration that in the reembodied state every limb and joint shall be restored to the possession of the spirit, and that "even a hair of the head shall not be lost, but all things shall be restored to their proper and perfect frame" (Book of Mormon, Alma 40: 23).

With such definite word as to the actuality of a bodily resurrection, which shall come to all, righteous and sinners, is it conceivable that the essential differences of sex shall be eliminated? Children of God have comprised male and female from the beginning. Man is man, and woman is woman, fundamentally, unchangeably, eternally. Each is indispensable to the other and to the accomplishment of the purposes of God, the crowning glory of which is "to bring to pass the immortality and eternal life of man" (Pearl of Great Price, p. 7).

It is the blessed privilege of resurrected beings who obtain an exaltation in the Celestial Kingdom of God to enjoy the glory of endless increase, to become the parents of generations of spirit-offspring, and to direct these in their development through probationary stages, analogous to those through which the parents themselves have passed.

Eternal are the purposes of God; never-ending progression is provided for His children, worlds without end!

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ANY fool can recognize a good thing when the other fellow has it.

"IF what one says means nothing, why say it?"—CHARLES CRANE.

"A DAY, an hour of virtuous liberty is worth a whole eternity of bondage."

## EXPLOSIVE PEOPLE.

In the theological class of a Sunday-school which the writer attended recently the lesson under consideration was: "The character and attributes of Deity." Among the statements made respecting the character of God was the following: "That he is merciful and gracious, slow to anger, and abundant in goodness." Commenting on this statement, a member of the class said: "In order to become more like God, it will be necessary for me to exercise greater control over my temper. I am too explosive." I was reminded of this to-day while reading in the current number of *The World Magazine* the following article by James E. Crawshaw:

Hot-tempered persons often excuse themselves with the thought that the passion is soon over. So it may be. The avalanche is soon over; but it leaves a devastated village. The hailstorm only lasts a few moments; but it leaves a ruined harvest. In a brief space of angry passion unjust and cruel words are spoken that leave a lasting sting in the heart; wounds are inflicted that take a long time to heal. Drummond puts this very strongly:

"For embittering life, for breaking up communities, for destroying the most sacred relationships, for devastating homes, for withering up men and women, for taking the bloom off childhood—in short, for sheer, gratuitous, misery-producing power, this influence stands alone."

The excuse is also made that a hasty temper is an inheritance, for which we are not responsible. We cannot help being hasty, any more than we can help being of a dark or fair complexion. Plenty of people try to shift the blame of their sin upon heredity. It is true that we are not able to help the tendency; but we can and must help its manifestation in ill-temper. Everyone has evil tendencies which need to be checked and curbed; but what is a man worth who cannot curb his passions?

The very type of disposition which makes a man liable to these fierce outbreaks, will, if properly disciplined, make him zealous, energetic, enthusiastic. It is a temperament which has led many to great achievements. But we must be ever watchful and prayerful. Divine grace, and that alone, will enable us to win the victory over our natural besetment. The celebrated painter, W. P. Frith, relates that, as a young man, he used to attend the studio of an art master who had naturally a very hasty temper; but so anxious was he to conquer it that, when his anger was aroused he would rush out of the studio and remain outside for a few minutes before trusting himself to speak.

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"You can judge a man by his opinion of women—the lower the opinion, the lower the man."—Brisbane.

## FROM THE MISSION FIELD.

**Sunday-school Pic-nic.**—The Grimsby branch Sunday-school, Hull conference, held its annual outing at Bradley Woods, near Grimsby, on Monday, the 31st ult. The party numbered two hundred, including President George Osmond Hyde and six traveling elders. A splendid program of games and sports was carried out, adults as well as children taking an active part. Delicious refreshments were provided and served by the school.

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**Socials.**—The traveling elders of the Norwich conference, members of the Ipswich branch and a number of their friends, were guests of Mrs. Seager, at a social given Saturday evening, the 12th inst., at 43 Cobbold Street, Ipswich. A very enjoyable time was spent.

Tuesday evening, August 15th, the Liverpool Branch Relief Society gave a social which greatly delighted the large gathering of saints and friends that assembled at Durham House. First Counselor Harriet Lowther had charge of the entertainment, and much credit is due her for the success which attended it. The program was well-arranged and was equally well rendered. Delicious refreshments were served, after which the rest of the evening was spent in games and in other forms of amusement.

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**Baptisms.**—On Saturday, the 12th inst., a baptismal service was held at the Latter-day Saints' mission rooms, 88 Clarendon Road, Manchester, when three candidates were baptized by Elder Cyril W. Fossey and confirmed afterwards by Elders J. J. Harrison, M. D. Clayson, and A. V. Atkinson. Short addresses on the first principles of the Gospel were delivered by Elders Merrill D. Clayson and F. M. Nish. At the close of the service a Priesthood meeting was held, at which Brother Fred Simpson was ordained a deacon by Elder Rulon D. Rushton, and a lecture on "The United Order" was delivered by Elder C. W. Fossey.

On Saturday, the 12th inst., the elders and saints of the Belfast branch, Irish conference, journeyed to Helen's Bay, where three candidates were baptized by Elder Robert Warburton. He, together with Elders Claude W. Hinckley and Leonard Brimley, afterwards confirmed the newly-baptized converts. The outing and services were greatly enjoyed by all who attended.

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**Priesthood Meetings.**—The regular monthly Priesthood meeting of the Nottingham conference was held at Derby, Saturday, the 15th inst. All the missionaries laboring in the conference were in attendance, also local officers of the respective branches. At 3:30 p.m. a meeting of branch presidents was held. Encouraging reports were given, after which President Joseph E. Wright explained how certain ordinances of the Gospel should be

performed. At 5 o'clock refreshments were served by the sisters of the Derby branch, and an hour later a general Priesthood meeting convened. Brother Wilfred Bradley delivered an address on the fifth Article of Faith, and an interesting and profitable discussion followed. Elder A. Walter Stevenson was chosen to succeed Elder Abraham Noble as clerk of the conference, the latter having been honorably released to return home. The new clerk was set apart by Brother Samuel Pears.

The traveling elders of the Norwich conference met in Priesthood meeting Monday morning, the 14th inst., at 25 Tyler Street, Ipswich. President William H. Wilson presided and addressed the brethren, after which phases of missionary work were taken up and considered.

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**Farewell Testimonials.**—Wednesday evening, the 9th inst., a farewell testimonial was held in the Latter-day Saints' mission rooms, 88 Clarendon Road, Manchester, in honor of Brother and Sister Robert Wallace, who, with their two daughters, sailed for Canada, August 11th, on the s.s. *Montcalm*. A very enjoyable program was rendered, and a delightful evening was spent. The departing family was presented with a handsome carving set, a token of love and esteem in which they are held by the elders and saints of the Manchester conference.

On Monday evening, the 17th ult., a farewell party was held at Leicester, Nottingham conference, in honor of Elder Abraham Noble and his wife, Annie E. Noble. Wednesday evening, the 26th ult., the Derby branch entertained in like manner for Brother and Sister Noble and their daughter Julia T., the latter having been honorably released to return to Utah with her parents after having filled a mission in her native land. The previous evening Sister Julia was tendered a farewell testimonial at Nottingham. There was a large gathering of saints and friends. The departing missionary was presented with a beautiful beaded handbag, in appreciation of her faithful labors.

On the 9th inst., the Hull branch of the Hull conference gave a farewell social in honor of Brother James M. Widdowson, first counselor in the branch presidency, and also president of the Mutual Improvement Association, who left for Salt Lake City, Utah, the following day. There was a large gathering of saints and friends. President George Osmond Hyde and six traveling elders were also in attendance. A delightful evening was spent. The branch presented Brother Widdowson with a handsome stickpin.

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**Branch Conferences.**—The semi-annual conference of the Hull branch convened at Forester's Hall, Sunday, the 13th inst. Among those present were President George Osmond Hyde, Elders Melvin T. King, Marvin L. Neilson, and David D. Lamph. A Priesthood

and two general meetings were held. There was a large attendance at the public sessions. Branch President Thomas Wharram and Elders Lamph and Neilson were the speakers in the afternoon. The two last-named brethren discoursed on the restoration of the Gospel and the second coming of the Saviour, respectively. At the evening meeting a large congregation of saints and investigators listened attentively to addresses on the Book of Mormon, delivered by President Hyde and Elder King.

A conference of the Barnsley branch was held at Barnsley, on Sunday, August 13th last. President J. W. Ernest Tomlinson and all the traveling elders in the Sheffield conference were in attendance and addressed the meetings, as did also a number of the local brethren. Three sessions of conference and a Priesthood meeting were held. A pleasing feature of the Sunday-school session was the reciting by a number of little children of the thirteen Articles of Faith. Through the untiring efforts of Elder Clarence L. Giles, Elder Alvin G. Lovell and Brother Robert H. Briggs the branch is in a flourishing condition. Cottage meetings are being held in the village of Higham, where a number of saints reside. These people now enjoy the privilege of meeting together in public worship and of being taught more perfectly in the ways of the Lord.

A conference of the Ipswich branch, Norwich conference, was held at 43 Cobbold Street, Ipswich, on Sunday, the 14th inst. The Sunday-school session was conducted by Sister Harriet Baker, who, together with President William H. Wilson and Elders Conlam and Crowther, gave a short address. At the afternoon meeting addresses were delivered by Elders Allen, Barnes, Schofield, Tolboe and Petersen, and a vocal solo, "Resignation," was rendered by Elder Percy Whetton. There was a good attendance of saints and investigators at the evening meeting, which was addressed by Elders Dent, Crowther and Conlam. Sister Florence L. Spall sang "I'm a Pilgrim," after which President Wilson pointed out very clearly how spiritual blessings are obtained—by the observance of spiritual laws. The conference was a decided success.

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CONTENTS:


| | | | |
|---|---|---|---|
| Interesting Experiences of a "Mormon" Convert... | 529 | Editorial: The Power of Seership | 536 |
| | | The Eternity of Sex ... | 539 |
| A Prince of Believers ... | 533 | Explosive People ... ... | 541 |
| Poetry: The Secret of Life | 335 | From the Mission Field ... | 542 |


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